

A BAPTISMAL
CATECHISME,
SHEWING

Unto what Persons, whether of
Riper years, or as yet Infants, The Sa-
crament of Baptisme ought to be ad-
ministred according to the
Scripture.

By that Reverend Minister Mr. *Daniel*
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Acts 2.39, The promise is to you, and to your
children. &c.

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QUESTION.

VNto whom is the Sacrament of Baptisme not to be Administred?

Answ. Not to any, that are out of the visible Church, and so strangers to the Covenant of promise, whether Men, Women, or Infants.

Quest. Unto whom is the sacrament of Baptism to be administred ?

Answ. To Infidels, Converted to the faith by preaching : and to Infants, born of one, or both beleeving parents, before they are Taught.

Quest. How may it be proved, That Infidels, converted to the faith, may and ought to be baptized ?

Answ. Because the people of Samaria, as soon as they beleevd Philip, who preached the things that concerned the Kingdom

of God, and the Name of Jesus Christ, They were baptized, both men and women. Acts 8.12.

Quest. Then the Scripture expressly requires faith, and the profession of it in the party to be Baptized: Doth it not?

Ans. Yes, in growne men and women: but this would be remembered, that when the Scripture requires faith in the party to be Baptized, it speaks only of men and women grown up to yeares.

Quest. And doth not this exclude Infants from Baptisme?

Ans. No: for when the Apostle gives a rule, that none should eat but those that Labour, it would be monstrous to deny meat to Children, and impotent persons: so when the scripture requires, that those who are grown up to yeares, must beleeve in order to Baptisme, It is absurd to say, that from thence Children are excluded from being Baptized.

Quest. How will you make that good?

Ans.

Answ. Because the rule for baptizing those that are grown into years is one, & the ground for Baptizing of Infants is another.

Quest. Have you any expresse rule then in Scripture, or example, for the baptizing of Infants?

Answ. Suppose the Scriptures doe not expresse directly the baptizing of Infants, that is no sufficient reason why baptisme should be denied to Infants.

Quest. What ground have you for that?

Answ. Because, by the same reason, the sacrament of the Lords supper should be denied to women, for it is not directly expressed in all the New testament that any women did partake of it.

Quest Yea, but can you shew me any one expresse Text of scripture, that women should not receive the sacrament of the Supper?

Answ. No: no more can you shew me any one expresse Text of Scripture, That no Infants should be Baptized.

Quest. But it is most probable by Scripture, that women did receive the sacrament of the Supper: is it not?

Ans. Yes: and so it is most probable by Scripture, that Infants ought to be Baptized.

Quest. What can you say for the probability of Infants Baptisme?

Ans. It is most probable Infants were Baptized, because wee read, that such an one was Baptized, and all his household; the house of Lydia and of the Foyler, and the house of Crispus and of Stephenus: and why should we imagine that there were no Infants there, or that those Infants were left out, when the Text sayes, The whole household was Baptized.

Quest. Will this hold as an argument of probability?

Ans. Yea: for if wee have ground of probability that women received the Sacrament of the Supper, because the text sayes, Acts 2. 46. There was breaking of bread from house to house, and so it is most probable that women joyned in the breaking of bread:

bread: It is as good a ground of probability, that infants were Baptized, because the Text sayes, Such were Baptized, & their household.

Quest. If Infants were capable of Baptisme, as well as women are of receiving the supper, the probability would be great, from the former Evidence: But are Infants capable of being baptized?

Answ. Yes: for though Infants are not capable of Baptisme by that way whereby grown men are, viz. by hearing, conceiving, and making profession of their faith; yet it followes not, that Infants are not capable in and by another way.

Quest. By what way can you imagin that an Infant can possibly be capable of Baptisme?

Answ. In Baptisme we are not so much to consider the outward Ceremony, as the inward grace: This is easie to be conceived, that Infants are capable of being dipped or sprinkled with water: All the difficulty is, about the application of the inward grace.

Quest.

Quest. Can you make it evident, that Infants are capable of the application of the inward grace of Baptisme?

Answ. Yes, because we know, that the sin of Adam is imputed to Children, and they are defiled by it, though they be not capable to understand it: even so the righteousness of Christ may be imputed unto Infants also, though not capable of understanding it.

Quest. Is this sufficient evidence, that Infants are capable of the inward grace of Baptisme?

Answ. Yes: because Adams Corruption cannot be more effectual to pollute Infants, then Christs blood and grace is to sanctifie them.

Quest. I beleieve that: But can you tell me how the righteousness & grace of Christ is applyed to them?

Answ. Gods wisdom wants not means to apply it, though we cannot attain to the manner.

Quest. Yea, but by what meanes can it be conceived, that there may be an application

application of Christs righteousness and grace unto Infants, who are not capable of beleving?

Ans^w. I dare not say, that Infants are not capable of beleving: for our Saviour seems to reckon some infants among beleevers, Math. 18. 6. But this is sufficient, that God can supply the defect of faith by his sanctifying Spirit, which can doe all things on our part which faith should do.

Quest. God can doe it: but can you prove that God doth it unto any Infants?

Ans^w. Yes, Because when Christ says it of some Infants, that unto them belongeth the kingdom of God: It follows, that upon some Infants, the title of the kingdom is settled And this is an undoubted truth, that some Infants are saved. And if so, there must be an application of the righteousness of Christ unto them, by some means or other. And this is sufficient to prove, that some Infants are capable of Baptisme.

Quest. Is this all that you have to say
for

for the Baptisme of Infants?

Ans. *No: it is the least that may be said for it.*

Quest. Why then have you stood so long upon this argument?

Ans. *To prove the vaine cavils against Infant-Baptisme. As*

1. That the Scripture requires beleeving in those that are to be Baptized.

2. That there is no expresse precept or example in Scripture for the baptizing of infants.

3. That the argument of probability is vaine.

4. That Infants are not capable of the grace of Baptisme.

Quest. But can you prove from Scripture that some Infants ought to be Baptized?

Ans. *Yes.*

Quest. How will you proceed?

Ans. *By direct consequence from Texts of Scripture.*

Quest. Where will you lay your foundation to conclude from Scripture, that

that some infants ought to be baptized?

Ans. *Vpon Scripture precept, and promise, and example.*

Quest. What precept have you from whence you can gather by direct consequence that it will evidently follow that some infants ought to be baptized?

Ans. *Christs owne command to his disciples, to go and teach all Nations, baptizing them in the name of the father, and of the son, and of the holy ghost. Math. 28. 19.*

Quest. Doth not this text rather seem to be against the Baptizing of infants then for it?

Ans. *No: by no meanes.*

Quest. What can you answer to the order of the precept, first teach, and then baptize: are infants capable of being taught?

Ans. *That is nothing to the purpose, because the order of the words conclude nothing.*

Quest. How will you make that evident?

Ans.

Ans^w. Because else where Baptisme is put before teaching, (as Mark 1.4) Iohn did Baptize in the wildernesse, and preach the Baptisme of repentance, And here in the text, teaching follows baptizing.

Quest. VVhat will you conclude from hence?

Ans^w. That if you minde the order it may be as well proved, that baptisme went before teaching, as that teaching went before baptisme.

Quest. But both places speak of teaching and baptizing.

Ans^w. True, but it doth not follow from thence, that none ought to be baptized but those that are taught?

Quest. How will you make that evident?

Ans^w. Because there is one reason for the baptizing of men of years, and another for the baptizing of infants.

Quest. But deal plainly : was not teaching necessary before baptizing, in those times, when Christ sent forth his disciples

disciples to teach and baptize, and when it is said of *Iohn*, that he did baptize and preach: and is it not now as necessary?

Ans. Yes, in order to the baptizing of men of years, teaching was then, and is now, necessary before baptizing.

Quest. What was the ground then for teaching men of yeares before baptizing?

Ans. The very same that is now, and no other.

Quest. What is that?

Ans. That those that are without the christian church, might by teaching be brought to the profession of the christian faith, and so be admitted into the visible church by baptizing.

Quest. How will you make that evident?

Ans. By the whole course of Scripture, which evidently declares, that teaching in order to baptizing, was to bring in Jews, or Gentiles, who did not yet professe the Christian faith, to the profession of it, and upon that

that to be baptized.

Quest. Then Turks, and Pagans, Infidels, and Jews, that are without the Church, and either never heard of the name of Christ, or have not embraced the profession of him, are to be taught before admitted into the Church by baptizing?

Ans. Yes verily.

Quest. But are men of years who are within the Church, and make profession of the true faith, and have bin once baptized in infancy, required by this text to be baptized again, because the text speaks of teaching before baptizing?

Ans. No.

Quest. How will you make that good?

Ans. Because the baptisme of Infants born within the Church of professing parents is valid by the same Precept, and therefore not to be again repeated when they come of years.

Quest. How will you prove, that Infants

ants borne of professing parents within the Church, ought by Christs precept to be baptized, and so their baptisme by precept valid?

Ans^w. *Because, the precept runs expressly concerning the nations that are taught, that they ought to be baptized.*

Quest. What will follow from thence?

Ans^w. *That the children of those nations that are taught, ought to be baptized.*

Quest. How will that follow?

Ans^w. *Because the children are a great part of the nations taught.*

Quest. Will this follow, that because children are part of the nations taught, therefore they ought to be baptized?

Ans^w. *Yes: because the reason of child-baptizing is not to be fetcht from his own teaching, or capacity of being taught in a common sense; but from this, that the nations, whereof the child is a part, are taught in the sense of the precept.*

Quest. What doe you understand by teaching in the sense of that precept?

Ans^w. *It is agreed on all sides, that the*

word in the original which is translated (Teach) signifies to disciple, or make disciples.

Quest. What doe you understand then by discipling all nations?

Answ. I understand this, that those of years who are without the christian Church should by preaching of the gospel be called to the profession of the christian faith, and so both themselves and their children be reputed disciples and baptized.

Quest. It will be granted, that men of years, called to the profession of the Christian faith by teaching, are to be accounted disciples, and baptized: but doth the precept include, that the children of those that are so called, are to be reputed disciples, and baptized?

Answ. That the children of those that are disciples, are to be reputed disciples, may be proved, both from the precept, and from other texts of Scripture; and the children being disciplined, ought to be baptized, follows directly from the precept.

Quest. How will you prove first from the
precept

precept, that the children of those that are disciples, ought to be reputed disciples?

Ans. That precept which commands the discipling of nations, must necessarily include the children of those that are disciplined.

Q. What reason have you for that?

Ans. Because nations cannot be said to be disciplined, unlesse children are disciplined also, who are a great, if not the greatest part of a Nation: and it is unreasonable to think it, that the father should be counted a Christian, and the childe a Pagan; the father within, and the childe without the Church; or that Christ should accept the father without the dedication of his childe; or the father dedicate himselfe without the childe; or that the father should be accepted, and the childe rejected if dedicated.

Q. But have you any other plaine Scripture that the children of those that are disciples are to be accounted disciples?

Ans. Yes: when the people were com-

manded in the yeare of jubile to let their brother that was sold to them, and their children, goe free, the Lord adds this reason, For they are my servants. Lev. 25. 41. 42. There the children of those who were within the church, are called the Lords servants: and in Acts: 15. 10. they are called disciples, Why tempt yee God, to put a yoke upon the neck of the disciples. The yoke there spoken of, was the yoke of circumcision, which the false teachers would have laid upon the children as well as the fathers; and therefore the children as well as the fathers, called disciples.

Q. How will it follow, that if children are disciples, then they ought to be baptized?

Ans. Directly from the precept, because the text says, Goe make me disciples, baptizing them; therefore those that are made disciples, ought to be baptized.

Q. But how are children capable of being made disciples?

Ans. Thus, the parent gives up his
name

name to Christ, both for himself and for his children.

Quest. Thus farre concerning Scripture precept: what promise have you from whence you will gather by direct consequence, that some infants ought to be baptized?

Answ. *That, in Gen. 17. 7. I will establish my covenant between me and thee, and thy seed after thee.*

Quest. But doth not that promise belong only to the seed of *Abraham* according to the flesh?

Answ. *No.*

Quest. How will you make that evident?

Answ. *Because the Apostle sayes, That the promise that Abraham should be the heir of the world, was not given to Abraham or to his seed through the law, but through the righteousness of faith. Rom. 4. 13.*

Quest. And what if the promise be not given to *Abraham* or his seed through the Law, but through the righteousness

of faith: what will from thence follow?

• *Answ. That it did not belong onely unto the seed of Abraham according to the flesh, because that promise which was given through the righteousness of faith must belong to all his beleevers, whether they be his seed according to his flesh, or no.*

Quest. Did that promise belong to Abrahams children at all, as they were his children, according to the flesh?

Answ. No. 1 because it was not given through the Law: 2 because the covenant which God made with Abraham and his seed, is said to be eternall; and the chief head thereof was this, that God would be their God: But this is not verified of Abrahams Children according to the flesh, for very few of them, for this hundred yeares, have been Gods people.

Quest. How then will you understand the promise?

Answ. It must necessarily be understood of Abrahams children according to beleeving.

Quest. Are all that beleeve Abrahams children?

Answ.

Answ. Yes : for the Apostle sayes expressly, they that are of faith, are of the children of Abraham. Gal. 3.7.

Quest. It is granted, that those that beleeve, are the children of Abraham : what will from thence follow?

Answ. That beleevers are within the covenant : because God says, I will establish my covenant between me and thee, and thy seed, those that are the children of Abraham by beleeving.

Quest. It is granted, that beleevers are within the covenant : what will from thence follow?

Answ. That their children are within the covenant.

Quest. How will you prove that?

Answ. Because Peter sayes so : Acts. 2. 39. The promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call.

Quest. How doth Peter here say, that the children of beleevers are within the covenant?

Ans. Because he says, To as many as are called, the promise is made to them and their children.

Quest. Can that be the meaning of the text, That to as many as are called, the promise is made unto them and their children?

Ans. Yes: (that and no other) because, he useth an argument to perswade the Jews to obey the call of God: taken from the benefit that should come to their posterity as well as them, viz. that the promise is made unto them (if they obey the call of God) and unto their children, upon that ground (because they obey it.)

Quest. And what wil from her c: follow, if the children of beleevers are under the promise, and within the covenant?

Ans. That to some children the seal of the covenant doth belong. because those to whom the covenant belongs, the seal of the covenant belongs also.

Quest. And what will from thence follow?

Ans.

Ans. That baptisme, which is the seal of the covenant, under the new testament, belongs unto some Infants Rom. 4. 11.

Quest. And what will from thence follow?

Ans. That the doctrine which concludes that no Infants ought to be baptized, is false; and the doctrine which asserts some Infants ought to be baptized, is true.

Quest. What examples have you by which you will gather by direct consequence, that some Infants ought to be baptized?

Ans. The practice of Christ and his Apostles.

Quest. What can you alledge concerning the practice of Christ?

Ans. That he tooke children in his armes, and blessed them, and said, Suffer them to come unto me, for unto them belongs the kingdome of God, Luke. 18. 16.

Quest. What will from thence follow?

Ans. That some children ought to be admitted into the Church.

Quest.

Quest. How will that follow?

Ans. Because, if they belong to the Kingdome of God, the lowest that can be said, is that they ought to be admitted into the Church.

Quest. And what will from thence follow?

Ans. That some children ought to be baptized.

Quest. Why so?

Ans. Because, the way of admission into the Church, is by baptisme.

Quest. What can you alledge concerning the practice of the Apostles?

Ans. That they baptized whole households, as was said before, Acts. 16. 15. 33. 1 Cor. 1. 16.

Quest. What will from thence follow?

Ans. That it is most probable, that some children were baptized.

Quest. How will you answer that which is alledged, viz: that family is taken in the places alledged for the greater

greater part of the family?

Answ. It is said expressly of the Goaler, that he was baptized and all that were his; therefore not only the greater part of his familie: Acts. 16. 33.

Quest. But it is not said, that there were any children in those families.

Answ. As it is not said that there were any children, so it is not said, that there were any women or servants.

Quest. What then?

Answ. Then, not saying concludes nothing; for who can doubt when the Holy Ghost speakes of baptizing households, but there, all besides the master or mistresse were baptized, though the rest are not mentioned.

Quest. Is it probable, that there were any children in the families baptized?

Answ. More probable then that there were none. Because the Holy Ghost speaks of many families baptized; and it is no ways credible that in many families blessed by God, and converted to the Christian faith, there should be no children.

Quest.

Quest. How will you make it evident, that if there were any children in the family, that they were baptized?

Ans. (1) Because the whole household was baptized: 2 because, if there were any children in the families, and they were not baptized, he would undoubtedly have excepted them, as he doth in the like case : I thanke God, I baptized none of you but Crispus and Gaius: I baptized also the household of Stephanus. 1 Cor. 1. 4. therefore the Apostle certainly who is so exact and punctuall in reckoning those whom he baptized, if he had baptized no children, he would have added, I baptized also the household of Stephanus, except the children.

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